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MOST of the manuscripts listed in the following pages were discovered in the Spring of 1910, on the site of the Monastery of the Archangel Michael, on the southern border of the Province of Fayûm, in a small locality known as *Hamouli*. When the collection was brought to my Father's attention, he immediately recognized its importance as bearing upon Early Christian Literature, and, after many negotiations, purchased it in 1911. Various additions have been made as opportunity presented, notably the group of Papyrus fragments purchased from Lord Amherst of Hackney, in 1912, and certain volumes and fragments which I subsequently obtained through the kind offices of Dr. Francis W. Kelsey of the University of Michigan.

A full and comprehensive catalogue of the collection is in progress under the able editorship of Prof. Henry Hyvernât, of the Catholic University of America.

Pending the completion of this catalogue, work upon which has been interrupted by the war for the past four and one-half years, this Check List is issued in response to many inquiries regarding the Collection.

JOHN PIERPONT MORGAN

ILLUSTRATIONS

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INTRODUCTORY

THE following remarks have a two-fold purpose: to give the public a general view of Mr. Morgan's valuable collection of Coptic Manuscripts as to origin, scope, and contents, and to serve as an introduction to the Check List herewith published.

Mr. Morgan's collection consists of two major groups and a few minor ones. The major groups are the bulk of the Hamouli Find and a collection of Papyri. The minor ones are: (1) A conventional group of four manuscripts which are considered together for convenience's sake, for they have nothing in common, excepting two which are the two volumes of one work; (2) Certain fragments bought in 1912 along with some detached leaves of the Hamouli Manuscripts; (3) Five manuscripts, four on parchment and one on papyrus, secured in 1916 by the present Mr. Morgan.

The Check List is restricted to the Hamouli Manuscripts (I-XLIX) and to the Conventional group of four (L-LIII). The other groups have been excluded for temporary lack of directly-obtained information in regard to them as to details essential to a check list, however succinct one may wish or try to make it. They will be described and discussed at length in the forthcoming Catalogue Raisonné.

The manuscripts hereinafter listed were all personally inspected by me, although not in every instance with the same degree of thoroughness, owing to the damaged condition of some of them.

In a few cases, indeed, rather than run the risk of inflicting further injury to those precious relics by too frequent consultation, I have elected to borrow some details, mostly as to size of leaves and number of lines, from the proof sheets of a tentative catalogue prepared by Mons. E. Chassinat¹ and myself before the collection was offered to Mr. Morgan.

I shall now briefly review, chiefly as to their provenance and contents, the several component parts of the collection in the same order as above, except as to the Hamouli Manuscripts which I shall discuss after the others and immediately before the Check List proper, not only because they demand a fuller treatment, but also and above all for the reason that what I shall say of them will be by way of introduction to the Check List which is almost exclusively devoted to them.

Papyri

The collection of Papyri was bought in 1912 from Lord Amherst of Hackney, and consists of two distinct groups: one of private documents, the other of literary writings. The first group comprises two fragments of letters found in the province of Fayûm and assigned to about 900 A.D.; a will in the name of Tsibl , daughter of Gapatios, probably of the eighth century; five letters of unknown provenance written in Coptic on the recto and in Arabic on the verso, presumably of about 900 A.D., and two small fragments containing accounts written in Arabic, *c.* 1000 A.D.

The will of Tsibl  is by far the most important document of this group. It comes from Thebes and belongs to the famous Dj m  Series, one of the earliest and richest finds of Coptic Papyri.² It consists of seven *selides*, measuring in all 111 by 16 cm. Mr. W. E.

¹ Mons. Chassinat, who was the first scholar to see and inspect the Hamouli Manuscripts, will collaborate in the work of the complete Catalogue Raisonn  now in course of preparation. Whatever of his earlier work upon those manuscripts may have passed in some shape or other into this Check List is hereby most gratefully acknowledged.

² For general information on the discovery, see Crum's Coptic Ostraca, London, 1902, p. xii.

Crum published it a first time, with an English translation and notes, as an appendix to Mr. P. E. Newberry's *Amherst Papyri*,¹ and again, the text only, in the first volume of *Koptische Rechtsurkunden des Achten Jahrhunderts aus Djême (Theben)*.²

The second group consists of twenty-nine fragments from possibly as many different volumes and aggregating one hundred and twenty-one leaves or portions of leaves. They were bought by Lord Amherst in 1905-1906, and were said, then, to have come from Hou, some thirty miles below Denderah in Upper Egypt. Identical in scope with the Hamouli Manuscripts (see below)—although with a still greater preponderance of the Synaxary over the other parts—they are similar to them in contents. They offer, in proportion to their number and size, much that is new and of more than usual interest. This is particularly true of two fragments relating to St. Pachomius: one of nine leaves from a new Life or a Eulogy of that Saint; the other (the largest of the group) of thirty-two leaves from a recension—not known so far to be extant in Sahidic—of the Life of SS. Pachomius and Theodore, a document of considerable value for source criticism of the history of the Father of Cenobitic life. Mr. W. E. Crum, who published the twenty-nine fragments in his *Theological Texts from Coptic Papyri*,³ ascribes this group roughly to the seventh century.

The Conventional group of four manuscripts. Three of these *Conventional* came in with the Hamouli Manuscripts, and were alleged to be part *Group*

¹ London, B. Quaritch, 1899. In that publication Mr. Crum counts eight, instead of seven, *selides*.

² Leipzig, 1912. The translation by Prof. G. Steindorff will appear in Volume II of the same work.

³ *Anecdota Oxoniensia*, Oxford, Clarendon Press, 1913. (Coptic text, English translation, notes and plates.)

To this work of Mr. Crum and his appendix to Mr. Newberry's *Amherst Papyri*, as well as to Mr. Newberry's book proper, I am indebted for my information on the Pierpont Morgan Coptic Papyri.

of the same discovery. A cursory examination, however, sufficed to show this to be utterly inadmissible. In fact, one of them proved to belong to the Edfu Manuscripts, all of which, apparently, with but this one exception, went to the British Museum, while the provenance of the other two could not be ascertained. The fourth one was bought in Egypt, in 1912, by the late Mr. Morgan. Nothing further could be learned as to its provenance.

Whatever else is to be said of these four manuscripts will be found under their respective captions at the end of the Check List.

Fragments

Most of the fragments on parchment in Mr. Morgan's Collection came from the White Monastery (near Sohâg, Upper Egypt), a fact in itself sufficient to post the Coptic scholar on their condition and the nature of their contents. Several of the oldest of these, all biblical, have already been identified with other well-known fragments in European collections, and very likely so will it happen also for some of the remainder. Among the fragments that may be traced to Hamouli are five leaves containing the end of a Life of St. Pachomius.

*Latest
Accessions*

Little that is definite can be added here, to what was said above under (3), in regard to the four or five manuscripts purchased in 1916. All our information is contained in a very unsatisfactory description furnished by a native scholar, and a set of five photographs not over-intelligently taken. If we combine the evidence from those two sources we reach the conclusion that the four volumes are still in their original bindings; furthermore, that two of them contain Apocryphal Lives or Preachings of the Apostles; one a Eulogy of the two Theodores, the Anatolian and the Stratelates; and the fourth, portions, at least, of the Gospel of St. Matthew and the Pauline Epistles. If complete, the first three manuscripts will prove a distinct gain for Coptic studies. Still more, however, is to be expected from the volume on papyrus, also in its original binding,

which was passed as a Greek Bible. It certainly is Coptic, of liturgical import so far as we can judge from the photograph, and bears, as to shape and script, signs of great antiquity.

These manuscripts were discovered in the most casual way in 1910 by a party of Arabs digging for sabakh (a kind of fertilizer obtained from ruins), on the site of an ancient monastery, in a small locality known as Hamouli, on the southern border of the province of Fayûm. Very likely in a time of exceptional danger, the monks, fearing for their lives as well as for their most valued possessions, buried their library within the precincts of the monastery and fled to a place of safety. *Hamouli Manuscripts*

The find, a persistent rumor had it, consisted of sixty volumes. The majority of the manuscripts, when discovered, were complete as to the text proper, and a large proportion were still in their original bindings. But the Arabs lost no time trying to dispose of their find in small lots of volumes or leaves, and in 1911, when the Collection was offered to Mr. Morgan, quite a few leaves were lacking here and there, in addition to several complete volumes. Some of the missing leaves had been sold to various institutions or private persons, while others, together with five complete volumes, had found their way into the Egyptian Museum at Cairo. Still other complete volumes and stray leaves remained in the hands of the natives. In 1912 the late Mr. Morgan secured a few additional missing leaves, and in 1916 his son acquired five more manuscripts which, as suggested above, are probably of the same provenance, in which case there would be but one volume lacking to complete the traditional number of sixty.

All the Hamouli Manuscripts herein listed are in the dialect of Upper Egypt (Sahidic), excepting one (XIX), which is in the local Fayûmic. *Palaeography, etc.*

The size of leaves in each manuscript often varies, especially

from quire to quire, as does also the number of lines, not only from page to page, but also, and not infrequently, indeed, from column to column in the same page.¹

There are but a few instances in the Hamouli Manuscripts of the old custom of designating a book or tract by a brief title both at the beginning and at the end, in the form of an *incipit* in the former and an *explicit* in the latter case. In the Synaxary volumes, in particular, explicit-titles have survived in but two or three cases, and the incipit-titles have been universally replaced by lengthy descriptive titles or summaries, evidently the work of copyists rather than of the authors.²

The manuscripts are all in the well-known type of enlarged minuscule of the common run of Sahidic or Fayûmic manuscripts. Some twenty are dated, the years ranging from 823 to 914 A. D. That most of the others bear no date is very likely due, as a rule, to the fact that the fly-leaf at the end of the book has disappeared. From a comparison with those dated, however, such manuscripts can, for the time being, be safely assigned *en bloc* to the ninth century. In a few cases, the absence of the date may point to a somewhat earlier period, when the dating of manuscripts had not become the rule.

The copyists' notes, with which many of the Hamouli Manuscripts terminate, inform us that they were either written for the Convent of the Archangel Michael or transferred to it from some other Fayûmic monastery.

Decoration

Twenty odd of the Hamouli Manuscripts are enriched with frontispieces; generally a large Calvary Cross, of interlaced work picked out in various colours, yellow, red, and green, the four

¹ An effort was made in the Check List to indicate the extreme figures as to size of leaves and number of lines, but that does not mean absolute accuracy.

² In the Check List these summaries have been condensed, so as to show the subject and character of the tract in as few words as possible. Naturally no attempt has been made at indicating, much less correcting, anachronisms and apocryphal data.

spaces between the arms being decorated with sacred monograms or symbolic animals. Less frequently some subject suggested by the contents of the book is used, such as: The Annunciation, The Virgin with Her Divine Son at Her breast or sitting on Her lap, The Striking Down of the Dragon by a Warrior-Saint, Martyrs, Anchorites, etc.

In addition, every manuscript is more or less decorated. The titles of individual tracts are generally topped with or inserted in a polychrome headband of interlaced work, while from the first letter of the text, always very large, springs a scroll of leaves and fruits running along the side of the column down to the lower margin where a bird or animal is seen picking at the last leaf or tendril of the scroll. Similar ornaments, though of lesser proportions, are common also on the other pages, chiefly in connection with the capitals. Frequently, in the centre of the lower margin, two gazelles or peacocks face each other across a *rosace* of interlaced work or a tree more or less *stylisé*. Not seldom a capital O is shaped into a human face, or a capital A into a bird. Less frequently, heads, busts, or even full figures of saints appear in the margins in illustration of the contents.

The bindings that have survived are all of one type, with a single exception. The covers are made of papyrus pulp pressed into paste-board, protected on the inner face by a sheet of papyrus or parchment and on the outer face by brown or deep-red leather stamped with geometrical designs. Circles and squares alternating or otherwise tastefully combined surround the *croix patée* which occupies the centre of the cover. In some cases the artist, perhaps under the influence of an older tradition, attempted, with dubious success, to enhance the beauty of his work by a display of simulated rubies and enamels.

For the one exception in this remarkable and, we may well say, unique group of bookbindings, see Plate II.

Bindings

Condition

At a remote date, certainly before they were laid down into their hiding-place by the fugitive monks, the Hamouli Manuscripts were the prey of bookworms. The papyrus boards of the covers disintegrated almost completely under the attacks of these insects, leaving the leather covering without support and liable to break in the course of time and crumble into fragments at the slightest touch. The parchment of the manuscript, however, remained substantially whole and sound in spite of the innumerable holes bored through it, especially in the first and last quires, by the voracious little animals, and practically no damage befell the text on that score.

Far greater injury resulted to the collection from exposure to dampness during the short months elapsing between its discovery and its passing into responsible hands. Thirty odd manuscripts have thus been more or less damaged by rot, and will require the attention of expert restorers before they can be handled without running the risk of further injury.

Nor is this all. The artists who decorated the Hamouli Manuscripts were evidently pioneers among the Copts in the art of illumination. They did not yet know how to mix their colours properly. Their pigments, possibly borrowed from the painter on wood or stucco, were not suited to book decoration. Their colours were easily transferred—for it is no ordinary case of running—from the illuminated page to the one facing it. Their green, in addition, was singularly corrosive, working downward through the thickness of the parchment and causing it to be transferred, as well as the paint, not only to the page facing the decoration but also, and not infrequently, to the underlying leaf. No small injury resulted from this cause to some manuscripts which had escaped damage from dampness.

The world-renowned *atelier* of the Vatican Library, by courtesy of the Cardinal Secretary of State of the Holy Sec, has kindly

undertaken the restoration of the entire collection, including the bindings, and the results, so far, have been most gratifying.

Unfortunately this library, as we now have it, is not quite complete. We miss some of the most usual liturgical books, such as Missals, Psalters, and other writings, Church Canons and Monastic Regulations which no religious community however modestly equipped could well do without. We may well suppose, for the time being at least, that they were carried away by the monks as indispensable to them in their temporary exile. Scope

However, those which the monks of St. Michael saved for us—*sic vos, non vobis*—give a good idea of what an Egyptian Monastic Library was in those ancient times.

The Hamouli Manuscripts represent the library of the monastery of the Archangel Michael. As noted elsewhere,¹ it was, broadly speaking, a liturgical library, or rather a library of the Lectern. With the exception of the biblical manuscripts, which may have been intended for private reading in the individual monastic cells or the common library, they were all to be read in church, either as part of the service proper or for the edification of the public. These books of edification containing Lives of the Saints, Acts of Martyrs, Homilies and Discourses attributed to the Fathers of the Church, etc., constituted the Synaxary, corresponding to the Martyrology of the Western churches.²

The question of the importance of the Hamouli Manuscripts can be but hinted at in this brief introduction. For the present let it suffice to say that this is the largest and oldest collection of complete Sahidic manuscripts of one provenance. The Edfu Collection, which stands next in rank, and the only other one worthy of consideration, consists of but twenty-three manuscripts—twenty-two in the Importance

¹ Catholic Encyclopedia, XVI, p. 28.

² In disposing the volumes of the Synaxary in our Check List, I have followed, as far as possible, the order of the Days of the Ecclesiastical Calendar on which their contents were to be read.

British Museum and one in the Pierpont Morgan Collection (No. LIII of this list). Its *earliest* dated manuscript is later by forty-six years than the *latest* Hamouli dated manuscript. The other collections consist mostly of fragments, many of them too short for their contents to be identified with the tracts to which they belong.¹ In regard to individual manuscripts of the Hamouli Collection, it may be said that all those listed as biblical or liturgical are the *only known complete copies* of the books they contain, although fragments of all of them are to be found in the various collections of Europe. As for the one hundred or more tracts pertaining to the Synaxary, it is safe to assert, without further examination of their contents, that most of them either are altogether new or, at least, appear for the first time in their entirety.

That most of the writings attributed to some of the best-known Fathers of the Church are manifestly spurious, far from detracting from the interest of the Hamouli Manuscripts, rather adds to it. The contents of such writings belong, as a rule, to the vast body of *Apocrypha* which the Greek and Latin Churches naturally (and we may well add rightly) tried to eliminate from their literatures. The fact that the Coptic Church clung so tenaciously to this old Apocryphal literature is most significant. It cannot be overlooked by students who wish to obtain a more complete view of the Church of Egypt than can be had from the authentic writings of the Patriarchs of Alexandria.

HENRY HYVERNAT

¹ Many such fragments undoubtedly will be identified with some of our complete tracts, not the least service that can be expected from the Hamouli Collection.

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Front cover of the book

COPTIC MANUSCRIPTS

I
M 566

OLD TESTAMENT

LEVITICUS, NUMBERS AND DEUTERONOMY.

VIII-IX Cent.

152 leaves; 2 columns of 32-36 lines. 370 x 291 mm.

II
M 567

OLD TESTAMENT

I AND II KINGS (I AND II SAMUEL).

A. D. 893

*125 leaves, including frontispiece; 2 columns of 30-32 lines.
345 x 255 mm.*

Upper cover of original binding.

Lacks one leaf, containing II Kings, XV, 20-30.

III
M 568

OLD TESTAMENT

ISAIAH.

VIII-IX Cent.

64 leaves; 2 columns of 30-36 lines. 355 x 276 mm.

Two leaves from this manuscript, containing Isaiah I, 1-19, and VII, 7-VIII, 1, are in the New Museum of Berlin (P. 1196). Two leaves, containing Isaiah LXV, 17, to the end of the Book, the frontispiece and the upper cover of binding are in the Egyptian Museum at Cairo (Fonds Hamouli).

IV
M 569

NEW TESTAMENT
THE FOUR GOSPELS.

VIII-IX Cent.

113 leaves; 2 columns of about 37 lines. 390 x 300 mm.

Covers (only) of an original binding of about the VI Cent.; on the inner margin of the lower cover is embroidered the name of the convent, "PARCHANGELOS MICHA."

The Gospels of Matthew, Mark, and John are complete; fourteen leaves were missing from the Gospel of St. Luke (IV, 33-IX, 30; IX, 62-XIII, 18) when the manuscript was found.

(See PLATE II)

V
M 570

NEW TESTAMENT
THE FOURTEEN EPISTLES OF ST. PAUL.

IX Cent.

83 leaves, including frontispiece; 2 columns of 35-37 lines. 375 x 290 mm.

(See PLATE III)

VI
M 571

NEW TESTAMENT
THE FOURTEEN EPISTLES OF ST. PAUL.

IX Cent.

82 leaves, including 2 (!) frontispieces; 2 columns of 39-43 lines. 360 x 370 mm.

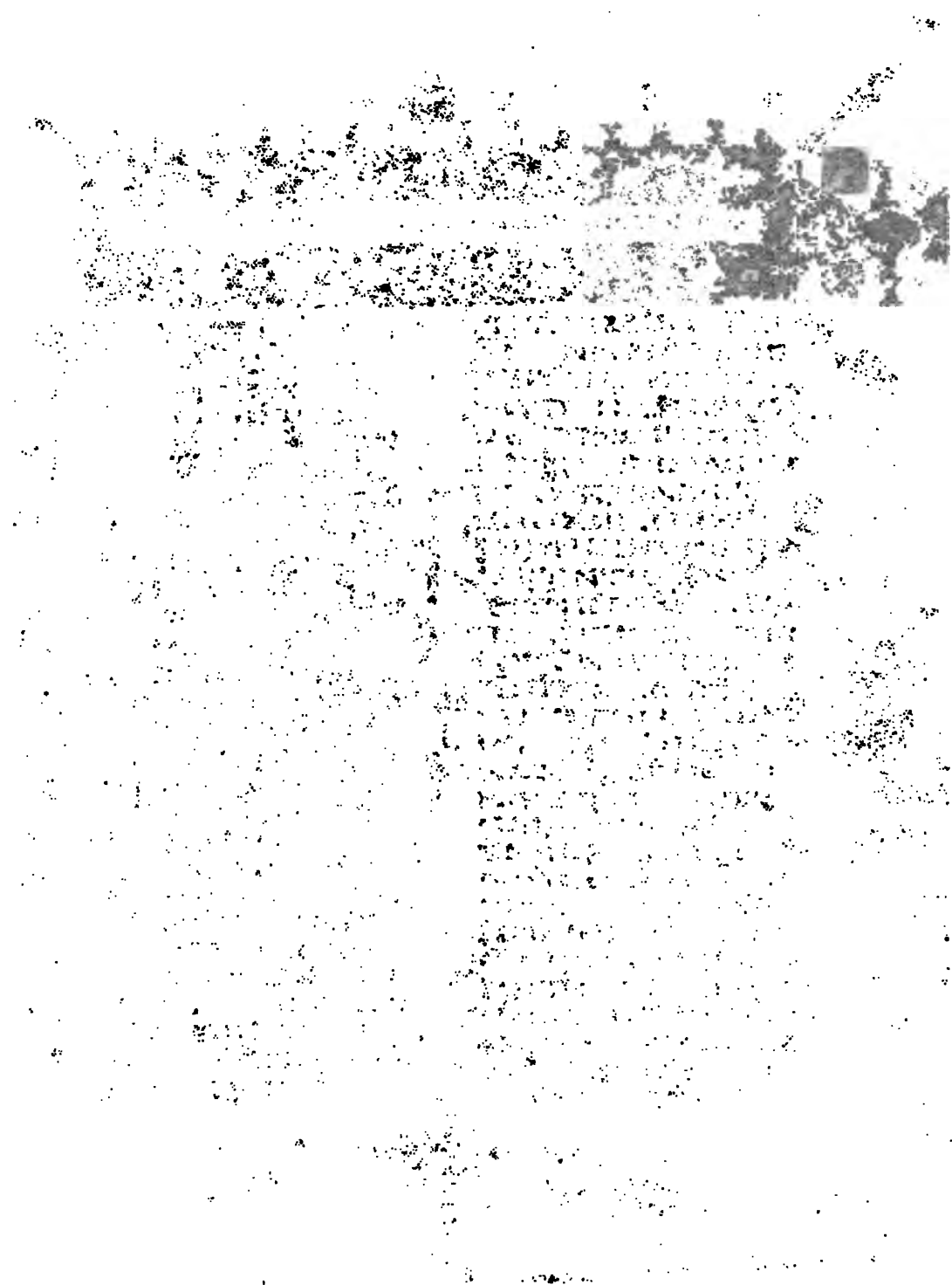
The inner columns of all leaves are rotted away, and the outer columns are also occasionally damaged.

VII
M 572

NEW TESTAMENT
THE SEVEN CATHOLIC EPISTLES.

IX Cent.

16 leaves; 2 columns of 31-35 lines. 315 x 275 mm.



The manuscript was complete when found. The last five leaves, containing James II, 3, to the end of Jude, are now in the Egyptian Museum at Cairo (Fonds Hamouli).

VIII

№ 573

LITURGY

LECTIONS to be read on Feast Days and during the Synaxes throughout the year.

IX Cent.

80 leaves; 2 columns of 28-33 lines. 340-265 mm.

Lower cover (only) of original binding.

IX

№ 574

LITURGY

- 1 THE BOOK OF THE HOLY HERMENIAE.
- 2 THE CRIES OF THE NIGHT and other chants for the various Canonical Hours of the night and day.
- 3 ALPHABETAS (Acrostic Hymns) for the various Feasts and Saints' Days.

A. D. 895 (or 898)

*91 leaves, including frontispiece; one column of 26-28 lines.
280 x 220 mm.*

Original binding.

X

№ 575

LITURGY

- 1 THE HOLY ANTIPHONS of the Martyrs and the Feast Days.
- 2 THE HERMENIAE.

A. D. 893

76 leaves; one column of 31-34 lines. 350 x 265 mm.

Original binding.

The manuscript was complete when found; two leaves are now in the New Museum at Berlin (P. 11967).

XI SYNAXARY

M 599

CYRIL of Jerusalem. Discourse on the Holy Cross, and the Finding of the True Cross in the Tomb of Our Lord. (See XII, 1.)

A. D. 855

32 leaves; 2 columns of 32-34 lines. 340 x 295 mm.
Original binding.

XII SYNAXARY

M 600

1 CYRIL of Jerusalem. Discourse on the Holy Cross and the Finding of the True Cross in the Tomb of Our Lord. (See XI.)

2 THEOPHILUS of Alexandria. Discourse upon Mary, Mother of God, on the day of Her Assumption.

A. D. 906

63 leaves, including frontispiece; 2 columns of 29-31 lines. 350 x 275 mm.
Original binding.

XIII SYNAXARY

M 576

PROCHORUS. Life and Metastasis of St. John the Evangelist.
IX Cent.

67 leaves, including frontispiece; 2 columns of 35-37 lines. 360 x 260 mm.
Original binding.

XIV SYNAXARY

M 609

1 DIOSCORUS, Archbishop of Alexandria. Eulogy of Apa Macarius, Bishop of Tkôou. (First four pages missing.)

2 REPENTANCE OF CYPRIAN, martyr, Bishop of Nicomedia.

3 MARTYRDOM of St. Cyprian.

IX Cent.

100 leaves; 2 columns of 28-32 lines. 350 x 255 mm.

Lower cover (only) of original binding.

The upper cover and first two leaves have not yet been accounted for.

XV
M 612

SYNAXARY

JOHN CHRYSOSTOM. Eulogy of the Four Incorporal Animals.
(End missing.)

A. D. 893

17 leaves, including frontispiece; 2 columns of 30-31 lines. 335 x 265 mm.

The manuscript was complete when found; the last six leaves are now in the New Museum at Berlin (P. 11965).

(See PLATE IV)

XVI
M 590

SYNAXARY

- 1 MARTYRDOM OF ST. MENAS, the Soldier.
- 2 JOHN, Archbishop of Alexandria. Eulogy on the life of St. Menas.

A. D. 893

About 69 leaves; 2 columns of 31-33 lines. 345 x 255 mm.
Original binding.

XVII
M 592

SYNAXARY

- 1 JOHN CHRYSOSTOM. Discourse on the Archangel Michael.
- 2 GREGORY THEOLOGOS. Discourse pronounced upon the Archangel Michael, at the request of Eusebius Hegoumen of the Monastery of Ararat, Armenia.
- 3 BASIL of Cæsarea of Cappadocia. First discourse pronounced in the Sanctuary of the Archangel Michael in the City of Lazikê.
- 4 BASIL of Cæsarea of Cappadocia. Discourse pronounced in the Sanctuary of the Archangel Michael, on the occasion of the victory of the Romans over the Sarmatians.

- 5 MACARIUS, Bishop of Tkôou. Exegesis on the Feast Day of the Archangel Michael.
- 6 SEVERUS of Antioch. Discourse on the mercifulness of God and the power given by Him to the Archangel Michael. (End missing; see XXI.)
- 7 Discourse on the ARCHANGEL MICHAEL. (The first eight [or seven?] pages missing.)
- 8 EUSTATHIUS, Bishop of the island of Thrakê. Eulogy pronounced on the Feast Day of the Archangel Michael, with a few words on St. Chrysostom.

IX Cent.

73 leaves; 2 columns of about 31 lines. 375 x 385 mm.

XVIII SYNAXARY

^M 593

- 1 BOOK OF THE INVESTITURE OF THE ARCHANGEL MICHAEL, according to the interpretation of St. John the Evangelist. (See XIX.)
- 2 BOOK OF THE INVESTITURE OF THE ARCHANGEL GABRIEL, as received from the Apostles by St. Stephen, the Archdeacon.

A. D. 893

51 leaves, including frontispiece; 2 columns of about 33 lines. 355 x 255 mm.

Original binding.

XIX SYNAXARY

^M 614

- BOOK OF THE INVESTITURE OF THE ARCHANGEL MICHAEL. (End missing.)

IX Cent.

16 leaves; 2 columns of 39-40 lines. 333 x 258 mm.

Original binding.

This is a Fayûmic version of No. XVIII, 1.



the Archangel Michael.

8 SEVERAL OF WHICH. Discourse on the usefulness of the
aid and graces given by the Archangel Michael.
(Hence on long see XXI.)

9 THE STATE OF THE ARCHANGEL MICHAEL. The first eight
of the Archangel Michael.

10 THE STATE OF THE ARCHANGEL MICHAEL. Eulogy of
the Archangel Michael, the Archangel Michael, with
a few marks in St. Chrysostom.

11 THE STATE OF THE ARCHANGEL MICHAEL.

12 THE STATE OF THE ARCHANGEL MICHAEL. 187 mm.

XVIII SANXARY

13 THE STATE OF THE ARCHANGEL MICHAEL. According to the interpretation of the Archangel Michael
(see XXI.)

14 THE STATE OF THE ARCHANGEL MICHAEL. GABRIEL
and the Archangel Michael, the Archangel Michael, the Archangel Michael.

15 THE STATE OF THE ARCHANGEL MICHAEL.

16 THE STATE OF THE ARCHANGEL MICHAEL. 187 mm.

17 THE STATE OF THE ARCHANGEL MICHAEL.

18 THE STATE OF THE ARCHANGEL MICHAEL.

19 THE STATE OF THE ARCHANGEL MICHAEL. 187 mm.

20 THE STATE OF THE ARCHANGEL MICHAEL.

21 THE STATE OF THE ARCHANGEL MICHAEL.

22 THE STATE OF THE ARCHANGEL MICHAEL. 187 mm.

23 THE STATE OF THE ARCHANGEL MICHAEL.



MANUSCRIPT XV, FRONTISPIECE
A.D. 893

XX

M 602

SYNAXARY

- 1 PETER, Archbishop of Alexandria. Discourse on Riches.
(Sixteen pages missing in the middle of the text.)
- 2 SEVERIANUS of Gabala. Discourse on the words of St. Matthew:
"Ye know not the day nor the hour, etc." (Matt. XXV,
13 ff.), and the Archangel Michael.
- 3 SEVERIANUS of Gabala. Discourse on the words of St. Mat-
thew: "When the Son of Man shall come in His glory, etc."
(Matt. XXV, 31 ff.), and the Archangel Michael.
- 4 ATHANASIUS of Alexandria. Discourse upon the words of
Leviticus: "If the daughter of any priest prostitute herself,
etc." (Lev. XXI, 9 ff.).
- 5 SEVERIANUS of Gabala. Discourse pronounced in the Sanctuary
of the Archangel Michael on the day of his Commemoration.
- 6 ATHANASIUS of Alexandria. Discourse in honor of the Arch-
angels Michael and Gabriel.
- 7 ATHANASIUS of Alexandria. Discourse pronounced during the
visit of the Holy Father Pachomius, upon homicides, misers
and the Archangel Michael.

IX Cent.

*III leaves, including frontispiece; 2 columns of 31-32 lines. 365
x 270 mm.*

Eight leaves (the sixteen pages noted in No. 1, above) were missing
when the manuscript was found.

XXI

M 603

SYNAXARY

- SEVERUS of Antioch. Discourse on the mercifulness of God and
the power given by Him to the Archangel Michael. (See
XVII, 6.)

A. D. 903

*24 leaves, including frontispiece; 2 columns of 30-32 lines. 315?
x 250? mm.*

XXII SYNAXARY

№ 607

TIMOTHY, Archbishop of Alexandria. Eulogy pronounced on the Feast Day of the Archangel Michael. (The colophon ascribes this tract to Theodosius, Archbishop of Alexandria.)

IX Cent.

23 leaves, including frontispiece; 2 columns of 32-34 lines. 330 x 260 mm.

One cover (only) of original binding.

XXIII SYNAXARY

№ 608

1 PROCLUS, Bishop of Cyzicus. Eulogy on the Four and Twenty Elders. (The first sixteen pages only.)

2 MARTYRDOM OF SS. PAËSÉ of Busiris and Thecla, his sister. (The first eighteen pages are missing; see XXVII, 1.)

3 MARTYRDOM OF ST. COLUTHUS.

4 ISAAC, Bishop of Antinous. Eulogy of St. Coluthus.

5 ANASTASIUS, Bishop of Euchaïtes. Eulogy of the feat of St. Theodore, his childhood companion, in striking down the dragon, and referring to his own elevation to the See of Euchaïtes.

A. D. 861

89 leaves, including frontispiece; 2 columns of about 33 lines. 325 x 250 mm.

One cover (only) of original binding.

Notwithstanding the two *lacunae*, above indicated in 1 and 2, there is no break in the Coptic pagination of the manuscript.

XXIV SYNAXARY

№ 588

1 MARTYRDOM OF ST. MERCURIUS.

2 ACACIUS, Bishop of Neo-Caesarea of Cappadocia. Eulogy on the miracles of St. Mercurius, martyr. (See XXV, 2.)

- 3 BASIL of Caesarea of Cappadocia. Second Eulogy of St. Mercurius, martyr.

A. D. 842

30 leaves; 2 columns of 39-41 lines. 345 x 280 mm.

Covers (only) of original binding.

XXV

■ 589

SYNAXARY

- 1 MARTYRDOM OF ST. MERCURIUS.

- 2 ACACIUS, Bishop of Neo-Caesarea of Cappadocia. Eulogy on the miracles of St. Mercurius, martyr. (See XXIV, 2.)

IX Cent.

30 leaves; 2 columns of 30-31 lines. 325 x 245 mm.

XXVI

■ 578

SYNAXARY

- ISAAC of Kalamôn. Life of Samuel of Kalamôn.

IX Cent.

68 leaves; 2 columns of 28-33 lines. 340 x 255 mm.

XXVII

■ 591

SYNAXARY

- 1 MARTYRDOM OF SS. PAËSÉ of Busiris and Thecla, his sister. (See XXIII, 2.)

- 2 CYRIL of Alexandria. Commentary upon certain passages of the Apocalypse of St. John.

- 3 THEOPEMPTUS, Archbishop of Antioch. Eulogy of Apa Victor.

IX Cent.

About 48 leaves; 2 columns of 31-33 lines. 330 x 255 mm.

XXVIII

■ 581

SYNAXARY

- MARTYRDOM OF PTÉLÉMÊ of Nikentori.

IX Cent.

26 leaves, including frontispiece and a fly-leaf; 2 columns of 28-39 lines. 325 x 255 mm.

Original binding.

XXIX SYNAXARY

№ 597

- 1 DEMETRIUS, Archbishop of Antioch. Discourse on the birth, according to the flesh, of God the Word on the 29th day of Choiach, and on the Virgin. (See XXX, 1.)
- 2 CYRIL of Jerusalem. Twenty-first Exegesis, being a eulogy of the Virgin. (See XXXVII, 7.)

A. D. 914

74 leaves, including frontispiece; 2 columns of 29-31 lines. 350 x 250 mm.

Original binding.

(See PLATE I)

XXX SYNAXARY

№ 596

- 1 DEMETRIUS, Archbishop of Antioch. Discourse on the birth, according to the flesh, of God the Word. (See XXIX, 1.)
- 2 EVODIUS, Archbishop of Rome. Discourse on the Virgin, pronounced in the first church to "Mary, Mother of God." (See XXXI, 1.)
- 3 CYRIL of Jerusalem. Discourse on the New (Low) Sunday. (See XXXI, 2 and XXXIX, 5.)

A. D. 872

37 leaves; 2 columns of 39-41 lines. 375 x 290 mm.

One cover (only) of original binding.

XXXI SYNAXARY

№ 598

- 1 EVODIUS, Archbishop of Rome. Discourse on the Virgin, pronounced in the first church to "Mary, Mother of God." (See XXX, 2.)
- 2 CYRIL of Jerusalem. Discourse on the New (Low) Sunday. (See XXX, 3 and XXXIX, 5.)

IX Cent.

21 leaves; 2 columns of 37-41 lines. 335 x 235 mm.

XXXII SYNAXARY

№ 611

- 1 PETER, Archbishop of Alexandria. Catechesis pronounced on the Feast of the Baptism of Our Saviour.
- 2 EPIPHANIUS of Constantia of Cyprus. Discourse on the Feast of the Epiphany.

IX Cent.

41 leaves; 2 columns of 28-31 lines. 330 x 260 mm.

XXXIII SYNAXARY

№ 579

- 1 EUSEBIUS, "The Roman Historian." Life of St. Archellites.
- 2 ATHANASIUS of Alexandria. Life of St. Anthony the Anchorite.
- 3 JOHN, Bishop of Ashmunein. Eulogy of St. Anthony.
- 4 LIFE OF SS. LONGINUS AND LUCIUS, Ascetics.
- 5 BASILIUS, Bishop of Pemjé. Discourse on the virtues of St. Longinus.
- 6 CONSTANTINUS, Bishop of Assiout. First Eulogy of St. Athanasius, Archbishop of Alexandria.
- 7 CONSTANTINUS, Bishop of Assiout. Second Eulogy of St. Athanasius, Archbishop of Alexandria.
- 8 STEPHEN, Bishop of Hnês. Eulogy of Apollo, Archimandrite of the Monastery of St. Isaac.

A. D. 823

136 leaves; 2 columns of about 32 lines. 380 x 290 mm.

(See PLATE V)

XXXIV SYNAXARY

№ 585

- 1 MARTYRDOM OF SS. LEONTIUS the Arab and PUBLIUS.
- 2 SEVERUS of Antiochia. Eulogy of St. Leontius the Arab, martyr.
- 3 MIRACLES wrought by God through Apa Menas, the True Soldier of Christ.

IX Cent.

51 leaves, including 2 fly-leaves; 2 columns of 28-31 lines. 340 x 260 mm.

Covers (only) of the original binding.

XXXV SYNAXARY

M 613

MARTYRDOM OF SS. THEODORE the Anatolian, LEONTIUS the Arab and PANIGEROS the Persian. (Four *lacunae* totaling 25 pages; see XXXVI, 1 and XXXVII, 4.)

A. D. 903

9 leaves, including frontispiece; 2 columns of 31-34 lines. 340 x 260 mm.

Thirteen leaves as well as the original binding are in the Egyptian Museum at Cairo (Fonds Hamouli).

XXXVI SYNAXARY

M 584

1 MARTYRDOM OF SS. THEODORE the Anatolian, LEONTIUS the Arab and PANIGEROS the Persian. (Ten pages missing; see XXXV and XXXVII, 4.)

2 PSHOI of Constantinople. Life of SS. Maximus and Dometius, children of Valentine, King of the Romans. (Forty-six pages missing.)

IX Cent.

19 leaves; 2 columns of 32-35 lines. 345 x 260 mm.

The manuscript, when found, was complete in forty-seven leaves. Leaves 11-14 and 25-47 are in the Egyptian Museum at Cairo (Fonds Hamouli). Leaf 16 is in the University Library at Strasbourg, France.

XXXVII SYNAXARY

M 583

1 ARCHELAUS of Neapolis. Discourse in honor of the Archangel Gabriel.

2 MARTYRDOM OF ST. PSOTÉ, Bishop of Psoi.

100

[140]

Chlorophyllin (C₅₅H₇₂N₄O₆) is a green crystalline powder.

Chlorophyllin is a green crystalline powder.

[141]

Chlorophyllin (C₅₅H₇₂N₄O₆) is a green crystalline powder. It is a derivative of the *Chlorophyllin* (C₅₅H₇₂N₄O₆) and *Chlorophyllin* (C₅₅H₇₂N₄O₆).

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[142]

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[143]

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A. O. 100



- 3 THEODOSIUS, Archbishop of Alexandria. Eulogy of St. John the Baptist.
- 4 MARTYRDOM OF SS. THEODORE the Anatolian, LEONTIUS the Arab and PANIGEROS the Persian. (See XXXV and XXXVI, 1.)
- 5 MARTYRDOM OF ST. PHILOTHEUS
- 6 MARTYRDOM OF ST. SHNOUFÉ AND HIS BROTHERS.
- 7 CYRIL of Jerusalem. Twenty-first Exegesis, being a eulogy of the Virgin. (See XXIX, 2.)
- 8 PAMBO, presbyter of the Church of Scete. Life of St. Hilaria, daughter of the Emperor Zeno.
- 9 MARTYRDOM OF APAIOULÉ AND PTÉLÉMÊ.

A. D. 848

173 leaves; 2 columns of 31-32 lines. 340 x 280 mm.

Original binding.

XXXVIII SYNAXARY

Μ 594

CYRIL of Jerusalem. Discourse on the Crucifixion and Resurrection of Christ. (See XXXIX, 1.)

Second half of IX Cent.

17 leaves, including frontispiece; 2 columns of 34-39 lines. 340 x 255 mm.

Original binding.

The manuscript was complete when found. The last seven leaves are in the Library of Mr. George A. Plimpton of New York.

XXXIX SYNAXARY

Μ 595

1 CYRIL of Jerusalem. Discourse on the Crucifixion and Resurrection of Christ. (See XXXVIII.)

2 EVODIUS, Archbishop of Rome. Discourse on the Resurrection of Christ.

3 JOHN CHRYSOSTOM. Exegesis on the Resurrection of Christ.

- 4 CYRIL of Jerusalem. Discourse on the Feast of Feasts (Easter), given in the Church of the Resurrection at Jerusalem.
- 5 CYRIL of Jerusalem. Discourse on New (Low) Sunday. (See XXX, 3, and XXXI, 2.)
- 6 CYRIL of Jerusalem. Discourse on the Resurrection of Christ.
- 7 ATHANASIUS of Alexandria. On the sufferings of Christ and the Judgment.
- 8 ATHANASIUS of Alexandria. Discourse on the resurrection of Lazarus.
- 9 ATHANASIUS of Alexandria. Catechesis on the Feast of Pentecost.
- 10 THEOPHILUS of Alexandria. Exegesis on the Cross and the Good Thief.

A. D. 855

148 leaves; 2 columns of 33-35 lines. 355 x 275 mm.

Original binding.

XL
M 610

SYNAXARY

CYRIL of Jerusalem. Exegesis delivered on Easter Wednesday, at the morning service.

IX Cent.

26 leaves, including frontispiece; 2 columns of about 32 lines. 350 x 260 mm.

Original binding.

XLI
M 582

SYNAXARY

1 MARTYRDOM OF ST. PHŒBAMON.

2 Miracles wrought by God through St. Phœbamon after his death.

IX Cent.

30 leaves; 2 columns of about 36 lines. 335 x 260 mm.

Portions of original binding.

XLII SYNAXARY

ms 587

- 1 MARTYRDOM OF ST. CLAUDIUS the Rhetor.
- 2 SEVERUS, Archbishop of Antioch. Eulogy of St. Claudius the Rhetor.
- 3 CONSTANTINUS, Bishop of Assiout. Second Eulogy of St. Claudius the Stratelates (or Rhetor).

IX Cent.

110 leaves; 2 columns of 31-33 lines. 340 x 260 mm.

Original binding.

The manuscript was complete when found. The first leaf of quire 5 (Severus' Eulogy) is now at the University Library, Freiburg-i-B.

XLIII SYNAXARY

ms 580

- 1 LIFE OF ST. ONUPHRIUS, Anchorite.
- 2 MARTYRDOM OF ST. EPIMA of Pankoléis.

A. D. 890

58 leaves, including frontispiece; 2 columns of 30-33 lines. 370 x 270 mm.

Original binding.

XLIV SYNAXARY

ms 586

- 1 MARTYRDOM OF ST. THEODORE the Stratelates. (End missing.)
- 2 MARTYRDOM OF SS. COSMAS and DAMIAN. (Beginning missing.)
- 3 APA TSHAROUR. Prophecies concerning spiritual laxity in the community of Pbôou.

A. D. 844

22 leaves, including frontispiece and fly-leaf; 2 columns of 30-36 lines. 360 x 275 mm.

Original binding.

Quires 2-5, covering the *lacunae* in 1 and 2, were missing when the manuscript was found.

XLV
M 606

SYNAXARY

SEVERIANUS of Gabala. Eulogy of Peter, the Great Archbishop, and St. Paul, Doctor of the Apostles, pronounced on the day of their Commemoration in the Cemetery of the Apostles.

IX Cent.

22 leaves; 2 columns of about 36 lines. 320 x 240 mm.

When discovered, the manuscript contained at least twenty-eight leaves, the last six of which are now in the Egyptian Museum at Cairo (Fonds Hamouli). The last leaf of the first quire and a possible frontispiece have not yet been traced.

XLVI
M 577

SYNAXARY

- 1 LIFE OF ST. STEPHEN the Protomartyr.
- 2 DEATH OF THE PATRIARCH ISAAC.
- 3 JOHN CHRYSOSTOM. Discourse on the Sinneress (Luke VII, 37 ff.).
- 4 ATHANASIUS OF ALEXANDRIA. Discourse on the words of St. Luke: "Who of you shall have a friend, etc." (Luke XI, 5 ff.), and other topics.

A. D. 895

49 leaves, including frontispiece; 2 columns of 29-30 lines. 330 x 255 mm.

Original binding.

XLVII
M 601

SYNAXARY

- 1 EUPHRÊM (Ephraim of Edessa?). Discourse on the Patriarch Joseph.
- 2 JEREMIAH. Paralipomena.

IX Cent.

62 leaves; 2 columns of 28-31 lines. 335 x 260 mm.

XLVIII SYNAXARY

μ 604

SHENOUTÉ the Archimandrite. Discourse against spiritual lethargy.

IX Cent.

76 leaves, including frontispiece; 2 columns of 30-31 lines. 350 x 250 mm.

Original binding.

XLIX SYNAXARY

μ 605

JOHN, Archbishop of Alexandria. Reply to inquiries from a priest, Theodore by name, concerning certain passages of Scripture.

IX-X Cent.

52 leaves, including frontispiece; 2 columns of 28-30 lines. 340 x 250 mm.

Original binding.

L

NEW TESTAMENT

μ 615

EVANGELISTARY. Greco-Sahidic lections from the Gospels for the various feasts throughout the year, first in Greek, then in Coptic.

VII-VIII Cent. (?)

81 leaves; 2 columns of 28 lines. 350 x 288 mm.

Ten leaves are missing in the body of the manuscript; five of them are now at the University Library, Freiburg-i-B. Several leaves at the end are also missing.

LI

NEW TESTAMENT

μ 616

GOSPELS OF ST. MATTHEW AND ST. MARK in Bohairic dialect. (Incomplete throughout.)

XII Cent. (?)

44 leaves (out of 88); 1 column of 34-35 lines. 410 x 330 mm.

LII NEW TESTAMENT

№ 617

GOSPELS OF ST. LUKE AND ST. JOHN in Bohairic dialect. (Incomplete throughout.)

XII Cent. (?)

42 leaves (out of 88); 1 column of 34-35 lines. 410 x 330 mm.

LIII SYNAXARY

№ 633

1 MARTYRDOM OF THE SEVEN SLEEPERS OF EPHESUS.

2 PAPOHÉ, disciple of Apa Apollo. Life of Apa Phif the Anchorite.

About A. D. 1014

36 leaves, including 2 fly-leaves; 1 column of 20-26 lines. 350 x 235 mm.

Original binding.

									PAGE
A. D. 823	No. XXXIII	13
A. D. 842	No. XXIV	10
A. D. 844	No. XLIV	17
A. D. 848	No. XXXVII	14
A. D. 855	No. XI	6
A. D. 855	No. XXXIX	15
A. D. 861	No. XXIII	10
A. D. 872	No. XXX	12
A. D. 890	No. XLIII	17
A. D. 893	No. II	3
A. D. 893	No. X	5
A. D. 893	No. XV	7
A. D. 893	No. XVI	7
A. D. 893	No. XVIII	8
A. D. 895	No. XLVI	18
A. D. 895 (or 898)	No. IX	5
A. D. 903	No. XXI	9
A. D. 903	No. XXXV	14
A. D. 906	No. XII	6
A. D. 914	No. XXIX	12
A. D. 1014	(?) No. LIII	20

									PAGE
A. D. 823	No. XXXIII	13
A. D. 842	No. XXIV	10
A. D. 844	No. XLIV	17
A. D. 848	No. XXXVII	14
A. D. 855	No. XI	6
A. D. 855	No. XXXIX	15
A. D. 861	No. XXIII	10
A. D. 872	No. XXX	12
A. D. 890	No. XLIII	17
A. D. 893	No. II	3
A. D. 893	No. X	5
A. D. 893	No. XV	7
A. D. 893	No. XVI	7
A. D. 893	No. XVIII	8
A. D. 895	No. XLVI	18
A. D. 895 (or 898)	No. IX	5
A. D. 903	No. XXI	9
A. D. 903	No. XXXV	14
A. D. 906	No. XII	6
A. D. 914	No. XXIX	12
A. D. 1014	(?) No. LIII	20



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